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SECHZIG UPANISHADS DES VEDA, aus dem Sanskrit übersetzt und mit Einleitungen und Anmerkungen versehen von DR. PAUL DEUSSEN. Leipzig: F. A. Brockhaus, 1897. Pp. xxv + 920, 8vo. M. 22.

"Es ist die belohnendeste und erhebendeste Lektüre, die auf der Welt möglich ist; sie ist der Trost meines Lebens gewesen und wird der meines Sterbens sein." Schopenhauer's acquaintance with the Upanishads to which he pays tribute was made through the first European translation, and his words fittingly introduce the volume to which those who cannot serve a long apprenticeship in Sanskrit studies must now turn for an understanding of Hindu speculations on the nature of the universe and the soul.

No western scholar is so well fitted as Professor Deussen for the work of translating the Upanishads. He is prominent among those historians of philosophy who within recent years have employed philological methods with such success in the interpretation of philosophical writings. The study of the Vedānta he has made peculiarly his own. His *System des Vedānta* is an admirable presentation of the teaching handed down by Çankāra, whose commentary on the Vedānta-Sūtras he has also rendered into German.<sup>1</sup> At the Congress of Orientalists in 1893 he announced his plan of an *Allgemeine Geschichte der Philosophie mit besonderer Berücksichtigung der Religionen*, in which the first of three volumes is devoted to India. One part has appeared and traces the beginnings of philosophic speculation in the Vedic hymns and Brāhmaṇas. For the second, which is to treat of the history of the Upanishads, outline the contents of the several works, and give a systematic account of their teaching, a volume of translations such as the present is indispensable.

About three hundred works of varying length, in prose or verse, or both, are known or reported under the title of Upanishads. The composition of some of them manifestly precedes the rise of Buddhism; others belong to comparatively recent times. The authors of a few of them can be determined, but for the most part we must be content with knowing perhaps the Vedic school in which the teachings were handed down, or the religious movement by which they were called forth. Professor Deussen presents translations of sixty of them, with introductions, analyses, and notes.

The order adopted is simple and suggestive. First come the

<sup>1</sup> There is an excellent English translation of the same work by THIBAUT in the *Sacred Books of the East*, Vols. XXXIV, XXXVIII.

Āitareya and Kāuṣītaki Upanishads of the schools of the Rig-Veda, then the Chāndogya and Kena of the Sāma-Veda, the Tāittiriya, Mahānārāyaṇa, Kāṭhaka, Çvetāçvatara, and Māitrāyaṇa of the Black Yajur-Veda, and the Bṛhadāraṇyaka and Īça of the White Yajur-Veda. The Upanishads ascribed to the Atharva-Veda appear in five groups, according as they present essentially unchanged the early Vedānta teaching, or recognize Yoga as a means of attaining union with the Ātman, or exalt the life of the mendicant, or regard Çiva or the avatars of Viṣṇu as manifestations of the Ātman.

In the introductions to the Upanishads that form part of the traditional teaching of Vedic schools brief statements are given of the subjects treated in the related Brāhmaṇas and Āraṇyakas. The Upanishads themselves are more carefully analyzed. The introductions to the several sections are particularly helpful, giving now a well-chosen parallel of Greek or Semitic source, now an acute observation regarding the history of the text.

The translation preserves the variations of the original between prose and verse. That is a gain, and yet, in attempting to reproduce the original meters, a loss in precision is inevitable. Sometimes in prose passages, too, a rendering appears which does not quite satisfy, but it is evident that the translator has carefully considered the objections one might urge.

The book is heartily to be commended. It is not merely a new translation of the Upanishads, but the only translation with which anyone now need concern himself. It marks a distinct advance in our knowledge of the history and meaning of the documents, and is altogether the most important contribution yet made to their study.

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EVOLUTIONAL ETHICS AND ANIMAL PSYCHOLOGY. By E. P. EVANS, author of *Animal Symbolism in Ecclesiastical Architecture*, *The Criminal Prosecution and Capital Punishment of Animals*, etc. New York: D. Appleton & Co., 1898. Pp. 386. \$1.75.

THIS work consists, as its title implies, of two parts, which are to a considerable extent independent of each other. In the first part, "Evolutional Ethics," the ethics of tribal society, religious belief as a basis of moral obligation, ethical relations of man to beast, and metemp-